

JOCHELSON, THE KORYAK.

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After confinement, the woman is regarded as unclean for a month. During this time she must not take off her shoes in a strange house, nor should she bare her feet in her own house in the presence of strangers. For a year following confinement, she is expected to observe the following food taboos. She must not partake of ringed seal, white whale, fresh fish, or raw thong-seal. She is forbidden to eat whale-meat in the fall, but may do so in the winter. She may eat the boiled meat of a thong-seal caught in the river, but not if it be caught in the sea. A woman, after confinement, is permitted to eat reindeer-meat in any shape or form. There is no doubt that these taboos are intended to prevent the unclean woman from coming in contact with animals that serve as the source of subsistence of the tribe; but it is a striking fact that the taboos are observed in reference to sea-animals only. Other taboos are for the protection of the child. Children in general, and the new-born in particular, are, more than grown-up people, subject to the danger of becoming the victims of the kalau. Children's souls are very shy and inexperienced. The least fright may cause them to leave the body, and, after they have once left, they are unable to find the entrance that leads back into the body. They are also apt to lose their way. Therefore during the entire winter the new-born child must not be taken out of the house, where it is under the protection of the family guardians. In case of absolute necessity, the mother must keep it in her bosom under her coat, and must not take it out when in a strange house. Only after the spring equinox may the child be taken out of the house in safety. The after-birth is put in a bag and hung on a pole some distance away from the village (Plate XII, Fig. 2, opp. p. 97). }

DEATH. — As with all other primitive people, death does not appear to the Koryak as a natural process, — most people are killed by the kalau, — but it happens that the Supreme Being and other supernatural beings may bring about the death of man as a punishment for an infraction of a taboo, or for a failure to offer sacrifice. Shamans frequently inflict death upon men. On the other hand, there is a tradition according to which it was Big-Raven (Quikinn-a'qu) that caused people to die.

The soul (uyi'cit), or, to be more exact, the chief soul, of the man, frightened by the attack of the kalau upon it, deserts the body, and rises to the Supreme Being. According to some tales, the kala himself pulls the soul out of the human body, and sets it free to go off to the sky, in order to possess himself of the body or of the other souls of the deceased.

Though a man cannot live without a soul, there is apparently some other vital principle, or a secondary soul. I did not learn its name, and heard nothing definite relating to this accessory soul; but some vital principle¹ is

¹ Mr. Bogoras says of the Chukchee (Chukchee Materials, p. 17), that they have five or six souls (wri'cit). Many North American Indians believe that man has two or more souls, while the Yukaghir believe that he has three. As to the Yukaghir, I admit that the conception of these souls has been borrowed by them from the Yakut, with whom each of the three souls has a name of its own.

K A M T S C H A T K A, &c. ²³³

that are rich, as soon as the child is born, set apart for him a certain ^{those} number of rein-deer, which however he cannot claim 'till he comes to maturity. The old women give names to the children, with the following ceremonies :—They set up two little rods, which they tie together with threads, to the middle of which they hang a stone wrapped in a piece of sheep-skin; then they ask of the stone in a muttering voice the name they shall give, and running over those of several of their relations, whatever name the stone shakes at they give to the child. The child-bed woman does not shew herself nor come out of the hut for ten days; if they are obliged to remove their habitations during that time, she is carried in a covered sledge. They give their children the breast 'till they are three years old and upwards; but they use neither cradle nor swaddling cloaths. ⁴²⁸ ⁵⁵³ ⁸⁴⁶ ⁸⁵³

They carefully attend those who are sick, and their *Shamans*, or conjurers, treat them in the manner above related; but they know nothing of the virtues of drugs or plants. ⁷⁵⁵

They burn their dead in the following manner :—Having first dressed them in their finest apparel, they draw them with those deer which they think were their favourites to the place where they are to be burned. Here they erect a great pile of wood, into which are thrown the arms of the deceased and some household furniture, such as their spear, quiver and arrows, knives, hatchets, kettles, &c. Then they set fire to the pile; and while it is burning, kill the deer that drew the corps, upon which they feast, and throw the fragments into the fire. ⁷⁶⁴

They celebrate the memory of the dead only once, and that a year after their death. All the relations then assemble; and taking two young rein-deers that have never been in the draught, and a great many deers' horns, which they have been collecting through the whole year for that purpose, they go to the place where the body was burned, if near, or if at a distance, to some other high place, where they kill the deer; ⁷⁶⁵ ⁷⁸³

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